

THE
Glorious Progress
OF THE
G O S P E L,
AMONGST THE
Indians in New England.

MANIFESTED
By three Letters, under the Hand of that fa-
mous Instrument of the Lord Mr. JOHN ELIOT,
And another from Mr. *Thomas Mayhew jun:* both Preachers of
the Word, as well to the *English as Indians in New England.*
WHEREIN

The riches of Gods Grace in the effectuall calling of
many of them is cleared up: As also a manifestation of the hungry
desires of many People in sundry parts of that Country, after the
more full Revelation of the Gospel of *Jesus Christ*, to the
exceeding Consolation of every Christian Reader.

TOGETHER, 20
With an Appendix to the foregoing Letters, hol-
ding forth Conjectures, Observations, and Applications.
By *J. D.* Minister of the Gospel.

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Mal. i. ii. *From the rising of the Sun, even unto the going down of the
same, my Name shall be great among the Gentiles, and in every place in-
cense shall be offered unto my Name, and a pure Offering; for my Name
shall be great among the Heathen, saith the Lord of Hosts.*

LONDON, Printed for Hannah Allen in Popes-head-Alley. 1649.

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TO THE
RIGHT HONOURABLE
THE
Parliament of England
AND THE COUNCELL
OF STATE.

Right Honourable,

THat former Narative called, *The cleare
Sunshine of the Gospel, breaking forth
upon the Indians in New England;*
dedicated to your Honours by divers
Reverend and eminent Ministers of the Gospell
in and about the City of London, found such ac-
ceptance in your House, as it begat a debate
amongst your selves, how the Parliament
of England might be serviceable to the Lord Je-
sus, to help forward such a work begun; which
conduced so abundantly to the glory of God, and
good of men in the salvation of their soules. And
in order thereunto your Honours were pleased to
refer it to the Committee of forraign Plantations,
to prepare and bring in an Ordinance for the en-
couragement and advancement of Learning and
Piety

Piety in New England, as appeareth by your Order March 17. 1647. This Honourable Committee with great readines and chearfulness took it into their serious consideration, and presented the result of their mature debates to this honourable House: But so many and weighty have been the occasions and businesses of the House, that however the nature of the work and my duty (being appointed Agent though unworthy) on the behalf of New-England to this Parliament: yet durst not presse too hard to interrupt the great affaires your honours have been in hand withall. Nevertheless, I do now crave leave, humbly to acquaint you, that what was then judged deficient in the power granted to the Feoffees in that Ordinance, is since corrected and amended, and attendeth your honours leisure for compleating and finishing the same.

Undoubtedly the common enemy of mans salvation hath rejoiced that this work so happily begun, hath not as yet received that countenance and encouragement from hence, which your honours intended and resolved many months since. Nevertheless, I trust the most wise God hath turned this appearing losse into gaine, by affording your honours and the Nation a more clear account of the reall and glorious progres of the Gospel,

Gospel among those poor Indians in AMERICA, by such Intelligence I verilyately received from thence, under the hands of those Reverend & learned Ministers, which are principally employed in preaching the Gospel to them in their own Language. And as I am daily and earnestly called upon to publish the same, that the whole Nation may be acquainted therewith: So I took it to be my duty to present it in the first place to this honourable house, and the Council of State; that your honours might perceive how these poor Creatures cry out for help; Oh come unto us, teach us the knowledge of God, tarry longer with us, come and dwell amongst us, at least depart not so soon from us. And others of them whose dwellings are near the Habitations of the English, (whose hearts God hath touched) calling for and demanding a free and full participation of all the Ordinances of Jesus Christ. All which, and much more is evidently held forth in the following Narrative, which I have with all faithfulness collected and transcribed, according as I received the same from persons that were Actors therein, and are of known Integrity.

There are two great questions Right Honourable, which have much troubled ancient and

110 modern writers, and men of greatest depth and ability to resolve: the first, what became of the ten Tribes of Israel, that were carried into Captivity by the King of Siria, when their own Countrey and Cities were planted and filled with stranger? The second is, what Family, Tribe, Kindred, or people it was that first planted, and afterwards filled that vast and long unknown Countrey of America? Now however I confesse questions are sooner asked then relolved; yet let me acquaint your Honors, that a godly Minister of this City writing to Rabbi-ben-Israel, a great Dr. of the Jewes, now living at Amsterdam, to know whether after all their labor, travells, and most diligent enquiry, they did yet know what was become of the ten Tribes of Israel? His answer was to this effect, if not in these words, That they were certainly transported into America, and that they had infallible tokens of their being there. Unto which if I may take the boldnesse to adde what my self, with many others in New England have observed in the practice of the Indians there, in relation to some things enjoyned in the ceremonial Law of Moses, about the purification of women, which no men at this day do observe, nor beside the Jewes were ever known in that strict.

strictness to observe, as these Indians there daily do: As also if the principles of the most grave and sober amongst them, not only in reference to a Deity, the soule of man, the immortality of the soule, and an eternity after death in happiness or misery; but also their manifold daily expressions, bewailing the losse of that knowledge their Ancestors had about God, and the way of his Worship; the general deluge, and of one man only that ever saw God, which they hold forth to be a long time since, (even with the greatest expression of length of time that may be) which certainly I believe to be *Moses*. As also if many other Circumstances well known to many, (but not fit to be at large exprest in any *Epistle*) be duly considered, It is not lesse probable that these Indians should come from the Stock of *Abraham*, then any other Nation this day known in the world: Especially considering the juncture of time wherein God hath opened their hearts to entertain the Gospel, being so nigh the very years, in which many eminent and learned Divines, have from Scripture grounds, according to the'r apprehensions foretold the conversion of the *Jews*. However Right Honourable, the work of communicating and encreasing the light of the Gospel

pel is glorious in reference to *Jewes & Gentiles*. And as God hath set a signall marke of his presence upon your Assembly, in strengthening your hands to redeem and preserve the civill Rights of the Common-weale: so doubtlesse may it be a comfortable support to your Honours in any future difficulties, to contemplate, that as the Lord offered you (in this designe) an happy opportunity to enlarge and advance the Territories of his Sonnes Kingdom: So he hath not denyed you (as I am confident he will not) an heart to improve the same; and in as much as lies in you to make all the Nations of the Earth, the Kingdoms of the Lord, and of his Christ; that so your Honours may still preserve your interest in his favour, which is and shall be the prayers of

Your Honours most humble Servant,

EDWARD WINSLOW.

THE
GLORIOUS PROGRESSE
of the Gospel amongst the Indians
in *New-England*,



IN the year of our Lord, 1646. it seemed good to the most high God, to stirre up some reverend Ministers of the Gospel in *New-England*, to consider how they might be serviceable to the Lord Jesus, as well towards the Natives of that Countrey, (as to their owne Congregations and Churches, over which the Lord had set them) in bringing them to a right understanding of God and themselves; and so by degrees to hold forth unto them that Salvation by Jesus Christ to all that should beleave and obey his Commands; perswading themselves, that God might have a select people amongst these Heathens, and that for that end amongst many others he had planted so many Christian Congregations so neer them. And however the *English* were not wholly negligent this way, but had in sundry parts of the Countrey long before brought divers to a pretty competency of right understanding in the mystery of salvation, who lived orderly, and dyed hopefully; yet till such time as they were more generally acquainted with our conversation amongst our selves, and with our demeanour towards them, as well in peace, as in such warres they had unavoidably drawn upon themselves; whereby they had such experience of the justice, prudence, valour, temperance, and righteousness of the *English*, as did not onely remove their former jealousies and feares concerning us, and convict them of their owne uneven walking; but begat a good opinion of our persons, and caused them to affect our Laws and Government.

114 Till now (together with the want of language) we had but some few that were wrought upon; But in this acceptable year of the Lord, (being it seems the appointed season for their visitation) God having stirred up these Ministers to seek a Blessing upon their endeavours, and direct them in a right way; they found the answer of their prayers by the good acceptation they had amongst the poore Indians where they first went, &c. who soon became in love also with our Religion, and mightily hungred and thirsted after the Knowledge of God in Christ, as was published and made apparant to this Nation by a short Treatise, called, *The day-breaking, if not the Sun-rising of the Gospel with the Indians in New-England.*

In the year 1647. being here upon some speciall service for the Countrey, Letters came to my hands with some Papers from Mr. *Thos. Shepard*, Pastor of the Church at *Cambridge* there, which held forth a greater warmth of heavenly heat upon their (former frozen) spirits; which I communicated to some eminent Ministers of and neere the City of *London*; viz. Mr. *Marshall*, Mr. *Downham*, Mr. *Thomas Goodwin*, Mr. *Whitaker*, Mr. *Nye*, Mr. *Case*, Mr. *Calamy*, Mr. *Sydrack Simpson*, Mr. *Ash*, Mr. *Greenhill*, Mr. *Carter*, and Mr. *Bolton*: And such was the esteem these reverend men had of it, as by two severall Epistles under their hands they recommended it to the Parliament of *England*, as a thing worthy their notice, care, and furtherance: And secondly, to the godly and well-affected of this Nation, who pray for, and rejoyce in the thrivings of the Gospel of our Lord Jesus. This Narrative was also published, and called, *The clear Sun-shine of the Gospel breaking forth upon the Indians in New-England.*

In the year 1648. our Letters miscarried many of them, in that the Ship that brought them was taken by the Prince of *Wales*, to the Countreys great prejudice, as well as many other Vessels and their lading formerly; by which miscarriage I was wholly hindred from giving any further account till this instant, 1649.

And now having received some Letters, and others brought to me by divers of quality here residing at present, that appertaine to *New-England*; and being exceedingly pressed to publish them by many godly and well-affected of the City and parts adjacent; I shall by Gods help publish them all, or so many of them as concernes the *Indian* work; and if any doubt my faithfulness herein, (as I hope none will that know me) I shall most willingly shew them the Originalls themselves. And before I come to this years Letters, I received from Mr.

Eliot

Elliot, shall begin with one came to my hands, (dated Nov. 1647) after the last Treatise was put out. And I the rather take this course, lest the young man should be discouraged in his labours so hopefully begun; his name is Mr. *Mayhew*, who teacheth the Word both to *English* and *Indians* upon an Island called formerly *Capawauck*, by us *Morthas Vineyard*, by which you may see 'tis not one Minister alone that laboureth in this great work; His Letter followeth:

S I R,

THe encouragements I met withall touching the *Indians* conversion, next unto Gods glory, and his gracious promises was, the notable reason, judgement, and capacitie that God hath given unto many of them; as also their zealous enquiring after true happinesse, together with the knowledge I had of their tongue, besides severall providences which hath advantaged my progresse therein; as for instance.

Mr. Mayhews
Letter from
Capawauck,
Nov. 13,
1647.

1. There was one *Iegiscat* about 60. years of age, who was sick of a consuming disease, insomuch as the *Indian Pawwawes* gave him over for a dead man: Upon which resolution of all the *Pawwawes* in the Island, the sick distressed Heathen upon a Lords day came unto mee (the rest of the *English* being then present) to desire me to pray unto God for him: And so when I had by reasoning with him convinced him of the weaknesse and wickednesse of the *Pawwaws* power; and that if health were to be found, it must be had from him that gave life, and breath, and all things; I commended this case unto the Lord, whereof he rejoyced, gave me thanks, and he speedily recovered unto his former strength.

* Such as cure
by devillish
forcery, and
so whom the
d. vil appears
sometimes.

2. In this present year 1647. the eldest sonne of one *Vakapen-essue*, a great Sagamore of the Island, being very sick, took occasion to send for me to come unto him; and when I came unto him, I found him not more weak in body, then strong in earnest desires, that I should pray unto God for him; so I instructed him, and prayed for him: And when I had ended, of his own accord he spake these words, *Taubet mannis nub quam Cowin. viz.* I thank thee God, I am heavy to sleep; and so I left him holding forth good affections: But shortly after he was changed altogether,

* The Indians
so call their
houses.

thier, and contrary to the perswasion of other *Indians* of severall Townes, sought againe unto Witches. The Heathen seeing this, they forsook the * *Wigwam*, saying, We leave the house for the Devill and them that would tarry. This newes being brought me, I much mervailed thereat, yet sent him this message, viz. Tell *Saul*: (for the sick man was by the *English* so called) that when I was with him, I thought as then I told him, that he would live, because he sought for life unto the living God, where if any where it was to be found : But tell him now, that I think he will dye. I also added the example of *Ahaziah*, who because he had the knowledge of the great God, and sought unto an inferiour God; God was angry with him, and killed him : And so for that this *Saul* was informed of the true God, and is fallen from him to the earthen gods here below ; that God will kill him also ; and so it shortly came to passe.

* A Prince or
Ruler amongst
them.

3. Not long after a * *Sagamore*, called, *Towamquattick* had his eldest sonne, whose name is *Sachachanimo*, very sick of a Feaver ; this young man sent for me to come unto him; and when I came, his father and himself desired me to pray for him, the which I did in their owne language, and promised to come againe unto him very shortly, if he mended not, and use some other meanes also for his recovery : When I came againe unto him, I found him very ill, asked him (together with his friends) whether they were willing I should let him blood ? acquainting them that we used so to do in such cases. After some consideration, they consented thereunto, notwithstanding the *Pawwans* had told them before, that he should dye, because he sought not unto them : so I bound his arme, and with my Pen-knife let him blood ; he bled freely, but was exceeding faint, which made the Heathen very sad ; but in a short time, he begun to be very cheerfull, whereat they much rejoyced, &c. So I left them, and it pleased the Lord the man was in a short time after very well.

In these providences the Lord hath manifested both mercy and judgement, and it is, that he may raise up the Tabernacle of *David* that is fallen, and close up the breaches thereof, and raise up its ruines, and build it as in the dayes of old, that they may possesse the Covenant of *Edom*, and of all the Heathen which are called by my Name, saith the Lord that doth this.

But

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 But I pray you take notice of a speech of *Tamamuch* (being the Father of the young man recovered) who lamenting the losse of their knowledge said unto me, * *That a long time ago, they had wise men, which in a grave manner taught the people knowledge, but they are dead, and their wisdom is buried with them: and now men live a giddy life in ignorance till they are white headed, and though ripe in yeares, yet then they go without wisdom unto their graves. He also told me, that he wondered the English should be almost thirty yeers in the Country, and the Indians fools still; but he hoped that the time of knowledge was now come; wherefore himself with others desired me to give them an Indian meeting, to make known the word of God unto them in their own tongue. And when he came to me to accomplish his desire thereabout, he told me, that * I should be to them, as one that stands by a running River, filling many vessels: Even so should I fill them with everlasting knowledge.* So I undertook to give them a meeting once a moneth; but as soon as the first exercise was ended, they desired it oftner then I could well attend: but once a Fortnight is our setled course. This I present to your consideration; entreating you to present us unto the Lord for wisdom, to preach unto the Heathen the unsearchable riches of Christ, that so the root of Jesse standing for an Ensigne of the people, the Gentiles may seek unto it, and his rest shall be glorious, Amen.

An indian speech worthy our consideration.

The better sort of them are full of such like expressions, affecting to speak in Parables.

Great Harbour in the Vineyard
 18. of the 9. 1647.

Yours in the best Bonds
 Tho. Mahew, junior.

In the next place, I shall present you with some Letters of that painfull yet unwearied Minister of the Gospel, Mr. John Eliot, who notwithstanding his faithfull labours in teaching that Church or Congregation of the English, over which the Lord hath set him at Roxbury in the Government of the Massachusetts, yet taketh all occasions, (neglecting no opportunity, whether more remote, or neerer at hand) to advance the glory of God, in calling those poor heathen to the saving knowledge of Jesus Christ, and satisfying those hungry soules by administering the bread of life unto them. And however I cannot give you his first large Letter (as he termes it) being sent by way of Spaine, and by that meanes not yet come to my hands, yet take his second in his own words, which will minister abundance of sweet consolation to every Christian

Christian Reader, that God should in these latter times so magnifie his glorious grace in extending his everlasting mercies to those poor naked Indians. His Letter followeth.

Worthy Sir,

Mr. Eliots
2. Letter in
48. concern-
ing the pro-
gress of the
Gospel among
the Indians.

A precious
testimony of
an indian wo-
man concei-
ved to dye a
Christian.

YOur cordiall and faithfull endeavours, &c. I am hold now by the way of *Virginia*, to trouble you with a few lines, to expresse the thankfulnesse of my heart unto you, for that one part of your care, love, and labour in furthering this work of preaching Christ to these poor *Indians*, and declaring to them the way of eternall life and salvation; which work I blesse the Lord goeth on not without successe, beyond the ability of the Instruments: It is the Lord, the Lord only who doth speak to the hearts of men, and he can speak to theirs, and doth, (blessed be his name) so effectually, that one of them I beleieve verily is gone to the Lord; a * woman, who though she was not the first that came into the knowledge of Christ and the Gospel, yet she was the first of ripe yeares that hath dyed since I taught them the way of salvation by Jesus Christ, and the onely one. And though of the living I will not say much, yet of the dead I may freely speak; After I began to preach unto them, her husband and she did quickly come in; and after she came, she was a diligent hearer; and out of desire to live where the word of God was taught, they fetched all the corne they spent, sixteen miles upon their backs from the place of their planting: She was industrious, and did not goe about to *English* houses a begging, as sundry doe, (though it is well reformed now with many of them) but kept home, kept her children to labour, making baskets to sell, &c. She quickly learned to spin well (for I got some wheels, but want meanes to supply them and order them.) Her life was blamelesse after she submitted to the Gospel, and was exemplary: She was the first woman that asked a question (by another man propounded for her) which was this; *When my Husband prayeth in his house, my heart thinketh what he prayeth; Whether is this praying to God aright or no?* I thought it a fit question for a woman. She dyed of a sicknesse she took in childbed: I severall times visited her, prayed with her, asked her about her spirituall estate? She told me she still loved God, though he made her sick

fish, and was resolved to pray unto him so long as she lived, and refuse poisoning. She said also, that she beleev'd God would pardon all her sins, because she beleev'd that Iesus Christ dyed for her; and that God was well pleas'd in him, and that she was willing to dye, and beleev'd to goe to Heaven, and live happy with God and Christ there.

It may be you may mervell at, and scarce credit such expressions: but they are the points of Catechisme which I constantly teach the Children; and the Children can very readily answer me in them; and they be truths now familiarly known by the attentive hearers, whereof she was one. And moreover of her own accord, she call'd her children to her, especially two up-grown daughters, which she had before she married this man, and said to them, *I shall now dye, and when I am dead, your Grand-Father and Grand-mother, and Uncles, &c. will send for you to come live amongst them, and promise you great matters, and tell you what pleasant living it is among them; But doe not beleve them, and I charge you never hearken unto them, nor live amongst them; for they pray not to God, keep not the Sabbath, commit all manner of sinnes, and are not punished for it: but I charge you live here, for here they pray unto God, the Word of God is taught, sins are suppressed, and punished by Lawes; And therefore I charge you live here all your dayes.* And soon after this she dyed, and it fell out indeed as she had said, for there was earnest sending and soliciting for the maids to live with them: so that the case was propounded to me on a Lecture day; and their Father in law oppos'd it, not only as adjudging it evill, but because of their mothers charge; and by this meanes I came to know the Story. And though they doe, as you know, abhor the remembrance of their dead friends; yet when I take occasion to speak of her, and my reasons of hope that she is gone to heaven, they entertian it with joy, and sometimes with teares: I have been too tedious in this Story, yet I doubt not but it will be acceptable unto you.

For the further progresse of the work amongst them, I doe perceive a great impediment; Sundry in the Country in divers places would gladly be taught the knowledge of God and Iesus Christ, and would pray unto God, if I could goe unto them, and teach them where they dwell: but to come to live here among or neer to the *English*, they are not willing, because they have neither

A precious dying speere of an indian woman to her children.

Note what hinders the progresse of the Gospel amongst them.

ther tooles, nor skill, nor heart to fence their grounds; and if it be not well fenced, their Corne is so spoyled by the *English* Cattell, and the *English* so loath to restore when they want fence, that it is a very great discouragement to them and me; so that few come to dwell at the neer places where I ordinarily teach, onely some strangers do come to hear, and away again: So that I plainly see, the way to do them good must be this. A place must be found (both for this and sundry other reasons I can give) some what remote from the *English*, where they must have the word constantly taught, and government constantly exercised, meanes of good subsistence provided, encouragements for the industrious, meanes of instructing them in Letters, Trades, and Labours, as building, fishing, Flax and Hem, dressing, planting Orchards, &c. Such a project in a fit place, would draw many that are well minded together: but I feare it will be too chargeable, though I see that God delighteth in small beginnings, that his great name may be magnified.

Examples in
Superiors very
prevalent.

Few of our Southern Indians incline this way, onely some of *Tihracutt*. Young *Onsamquin* is an enemy to praying to God, and the old man too wise to look after it. Our *Cusshamoquin* hath some subjects in *Marthus* Vineyard, and they hearing of his praying to God, some of them doe the like there, with some other ingenious Indians, and I have intreated Mr. *Mahew* (the young Scholler, son to old Mr. *Mayhew*) who preacheth to the *English*, to teach them; and he doth take pains in their Language, and teacheth them not without successe, blessed be the Lord. And truly I think all the Ministers that live neer them should do well to do the like, I have earnestly solicited many so to do, and I hope God will in his time bow their hearts thereunto. But I perceive our Western Indians up into the Inland do more earnestly embrace the Gospel. *Shawanon* the great *Sachym* of *Nashawog* doth embrace the Gospel, and pray unto God. I have been foure times there this Summer, and there be more people by far, then be amongst us; and sundry of them do gladly hear the word of God, but it is neer 40. miles off, and I can but seldom goe to them; whereat they are troubled, and desire I should come oftner, and stay longer when I come.

There is a great fishing place upon one of the Falls of *Merimack* River

River called *Pautucket*, where is a great confluence of Indians every Spring, and thither I have gone these two yeares in that season, and intend so to doe the next Spring (if God will.) Such confluences are like Faires in *England*, and a fit season it is to come then unto them, to teach them to know God, and Iesus Christ, and call upon his name. For whereas there did use to be gaming and much evill at those great meetings, now there is praying to God, and good conference, and observation of the Sabbath, by such as are well minded; and no open prophaneſſe suffered as I heare of, and my comming amongst them is very acceptable in outward appearance. This last Spring I did there meet old *Papassaconnaway*, who is a great *Sagamore*, and hath been a great Witch in all mens esteem (as I suppose your self have often heard) and a very politicke wise man. The last yeare he and all his sonnes fled when I came, pretending feare that we would kill him: But this yeare it pleased God to bow his heart to heare the word; I preached out of *Malachi* *1. 11.* which I thus render to them; *From the rising of the Sun, to the going down of the same, thy name shall be great among the Indians, and in every place prayers shall be made to thy name, pure prayers, for thy name shall be great among the Indians.* Whence I shewed them what mercy God had promised to them; and that the time was now come wherein the Lord did begin to call them to repentance, and to beleieve in Christ for the remission of their sins, and to give them an heart to call upon his name, forsaking their former wayes of *paymwaring*, and praying to the Devill, &c. And when I had done preaching, they began to propound questions, and one of them propounded this; If it be thus as you teach, then all the world of Indians are gone to hell to be tormented for ever, untill now a few may goe to Heaven and be saved; Is it so? These principles of a twofold estate after this life, for good and bad people, Heaven and Hell, I put amongst the first questions that I instruct them in, and catechise the children in; and they doe readily embrace it for a truth, themselves by their own traditions having some principles of a life after this life, and that good or evill, according to their demeanour in this life. After a good space, this old *Papassaconnaway* speak to this purpose, that indeed he had never prayed unto God as yet, for he had never heard of God before, as

now he doth. And he said further, that he did beleieve what I taught them to be true. And for his owne part, he was purposed in his heart from thenceforth to pray unto God, and that hee would perswade all his sonnes to doe the same, pointing at two of them who were there present, and naming such as were absent. His sonnes present, especially his eldest sonne (who is a * Sachim at *Wadchuset*) gave his willing consent to what his father had promised, and so did the other who was but a youth. And this act of his was not onely a present motion that soon vanished, but a good while after he spake to Capt. *Willard*, who tradeth with them in those parts for *Beaver* and *Otter Skins*, &c. that he would be glad if I would come and live in some place thereabouts to teach them, and that Capt. *Willard* would live there also: And that if any good ground or place that hee had would be acceptable to me, he would willingly let me have it. I doe endeavour to engage the *Sachims* of greatest note to accept the Gospel, because that doth greatly animate and encourage such as are well-affected, and is a damping to those that are scoffers and opposers; for many such there be, though they dare not appeare so before me.

Thus you see by this short intimation, that the sound of the Word is spread a great way; yea, farther then I will speake of; and it appeareth to me, that the Fields begin to look white unto the Harveft. Oh that the Lord would be pleased to raise up many labourers into this Harveft! But it is difficult, not only in respect of the language, but also in respect of their barbarous course of life and poverty; there is not so much as meat, drink, or lodging for them that go unto them to preach among them, but we must carry all things with us, and somewhat to give unto them: So that the comming of Jesus Christ into these parts of the world, is not as he formerly came amongst the Gentiles, a poore underling, and his servants poore, living upon the Gospel where it was accepted among the rich Gentiles: But Christ will come unto these, rich, potent, above them in learning, riches, and power; and they shall flock unto the Gospel, thereby to receive externall beneficence and advancement, as well as spirituall grace and blessings. And thus I bend my selfe to doe to my poor ability: I never go unto them empty, but carry somewhat to distribute among them; and

The same signification with Sagamore viz one bearing rule among them.

and so likewise when they come unto my house, I am not willing they should go away without some refreshing, neither do I take any gratuity from them unrewarded; and indeed they doe account, that they have nothing worth the giving unto me; onely once when I was up in the Countrey, a poore creature came to me as I was about to take Horse, shaking me by the hand, and with his other hand thrust something into my hand, I looked what it was, and it was a penny-worth of * *Wampam*, upon a straws end; I seeing so much hearty affection in so small a thing, I kindly accepted, onely inviting him to my house, that I might there shew my love to him.

A beade they make, and is highly esteemed among the Indians, equal to money with us.

There is another great fishing place about threescore miles from us, whether I intend (God willing) to go next Spring, which belongeth to the forenamed *Papassaconnaway*; which journey, though it be like to be both difficult and chargeable for horse and men, in fitting provisions, yet I have sundry reasons which bow and draw my heart therennto. I desire your prayers to the Lord for me and for them, that the Lord would open my mouth to speak in his Name to their understandings, that with their hearts they may embrace that message which from the Lord I shall bring unto them.

They have no meanes of Physick at all, onely make use of *Pawwawes* when they be sick, which makes them loath to give it over: But I finde, by Gods blessing, in some meanes used in Physick and Chyrurgery, they are already convinced of the folly of *Pawwawing*, and easily perswaded to give it over utterly as a sinfull and diabolically practise: but I much want some wholsome cordials, and such other medicines as I have here mentioned in the inclosed.

The *Indians* about us which I constantly teach, do still diligently and desirously attend, and in a good measure practise (for the outward part of Religion, both in their families and Sabbaths) according to their knowledge; and by degrees come on to labour. I should be over-tedious and troublesome to you to runne into particulars, onely let me give you a taste of their knowledge by their Questions, a few whereof I did sometimes set downe, though I have slipped many, and very materiall ones; these que-

stions

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tions being asked at sundry times, and at sundry meetings of
the Indians.

Quest. How many good people were in Sodom when it was
burnt?

I know not how to pray to Christ and the Spirit, I know a little how
to pray to God?

Doth the Devill dwell in us as we dwell in an house?

When God saith, Honour thy Father, doth he mean three Fathers?
our Father, and our Sachim, and God.

When the Soule goes to heaven, what doth it say when it comes
there? And what doth a Wicked Soule say when it commeth into
Hell?

If one sleep on the Sabbath at meeting, and another awaketh him,
and he be angry at it, and say, its because he is angry with him that he
so doth, Is not this a sinne?

If any talk of another mans faults, and tell others of it when hee is
present to answer, is not that a sinne?

Why did Christ dyo in our stead?

Seeing Eve was first in sinne, whether did she dye first?

Why must we love our enemies, and how shall we doe it?

How doth Christ redome and deliver us from sinne?

When every day my heart thinks I must dye, and goe to hell for my
sins, what shall I doe in this case?

May a good man sin sometimes? Or may he be a good man, and yet
sin sometimes?

If a man think a prayer, doth God know it, and will he blesse him?

Who killed Christ?

If a man be almost a good man, and dyeth, whither goeth his soule?

How long was Adam good before he sinned?

Seeing we see not God with our eyes, if a man dream that he seeth
God, doth his soule then see him?

Did Adam see God before he sinned?

Shall we see God in Heaven?

If a wicked man pray, whether doth he make a good prayer? or
when doth a wicked man pray a good prayer?

If a man repent, doth God take away his sinnes, and forgive him?

Whether did God make hell before Adam sinned?

If

If two families dwell in one house, and one prayeth, and the other not, what shall they that pray do to them that do not?

Did Abimeleëck know Sarah was Abrahams wife?

Did not Abraham sin in saying she is my sister?

Seeing God promised Abraham so many children, like the stars for multitude, why did he give him so few? and was it true?

If God made hell in one of the six dayes, why did God make Hell before Adam had sinned?

Now the Indians desire to goe to Heaven, What shall we do that we may go thither when we dye?

How shall I bring mine heart to love Prayer?

If one man repent, and pray once in a day, another man often in a day; whether doth one of them go to Heaven, the other not? or what difference is there?

I finde I want wisdom, what shall I do to be wise?

Why did Abraham buy a place to bury in?

Why doth God make good men sick?

How shall the Resurrection be, and when?

Doe not Enlistmen spoile their soules, to say a thing cost them more then it did? and is it not all one as to steale?

You say our body is made of clay, What is the Sunne or Moone made of?

If one be loved of all Indians good and bad, another is hated of all saving a few that be good, doth God love both these?

I see why I must feare Hell, and do so every day. But why must I feare God?

How is the tongue like fire, and like payson?

What if false Witnesses accuse me of murther or some foul sin?

What punishment is due to lyars?

If I reprove a man for sinne, and he answer, Why doe you speak thus angrily to me: Mr. Eliot teacheth us to love one another, is this well?

Why is God so angry With murthcrers?

If a wife put away her husband because he will pray to God, and she will not, what must be done in this case?

If there be young Women pray to God, may such as pray to God marry one that will not pray to God? or what is to be done in this case?

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 Whether doth God make bad men dream good Dreames?
 What is Salvation?
 What is the Kingdome of Heaven?
 If my wife doe some work in the house on the night before the Sabbath, and some work on the Sabbath night, whether is this a sin?
 If I doe that which is a sinne, and do not know it is a sin, What will God say to that?
 Whether is faith set in my heart, or in my minde?
 Why did Christ dye for us, and who did kill him?

By these questions you may see they somewhat favour the things of God and Christ, and that their soules be in a searching condition after the great points of Religion and Salvation. And I will say this solemnly, not suddenly, nor lightly, but before the Lord, as I apprehend in my conscience, were they but in a settled way of Civility and Government cohabiting together, and I called (according to God) to live among them, I durst freely joyne into Church-fellowship amongst them, and could finde cut at least twenty men and women in some measure fitted of the Lord for it, and soone would be capable thereof: And we doe admit in charity some into our Churches, of our owne, of whose spirituall estate I have more cause of feare, then of some of them: But that day of Grace is not yet come unto them. When Gods time is come, he will make way for it, & enable us to accomplish it. In the meane time, I desire to wait; pray, and beleieve. But I will proceed no further at this time to trouble you with these things, though I doubt not but they will be acceptable tidings to your heart, and will be an occasion of quickning your prayers for them, and for me also, that utterance may be given mee, and further knowledge of their language, wherein for want of converse, I can make but slow progresse. Thus commending you to the Grace, guidance and protection of God in Christ, I rest,

Yours to be commanded in Iesus Christ,

*Roxbury this 12.
 of Nov. 1648.*

JO. ELIOT.

In the next place I shall offer a second Letter of his, written to a Gentleman of New-England, here residing at present, upon his urgent occasions; wherein the Reader may have further light concerning this great Work now begun. Take his Letter as it followeth.

Sir,

YOur faithfull and true love to Iesus Christ is expressed evidently to my heart, among other waies very much in your solicitous thoughts and care about the good of these poor Indians, and the furtherance of their conversion. God guided your discretion very seasonably in the Letters and Tokens you were pleased to send to those leading men, which reallity of love was very thankfully accepted by them, and they desire thanks to be returned for it, &c.

Your project for their Apparell which you first mention, is very fitting, but all the difficulty will be to get so much cloath as you speak of: Yet this they doe; some old things I have gotten and given them, and some they buy; and they carefully keep them till meeting times, and many of them at such times are pretty handsome, both men, women, and children also: And whereas some good people may think fitting to send some gifts that way for them, you shall find directions here inclosed, what will best suite with their condition.

Your next project for imployment of them in planting Orchards and Gardens, it suiteth very well with my apprehensions, and I have encouraged them that way, and have promised them many hundred trees, which I reserve in nurseries for them, & hope they shall set them out, or some of them the next Spring. The onely remora the fencing in of an Orchard, we yet being upon the fencing in of a great Corne field, where they have made (I think) 200. rod of ditching already, setting two rayles in the top, and are to stone up the banks as they raise stones in planting: And when the field is fenced, then they shall fence Orchards, but they are hindred for want of Tooles, and by bad Tooles discouraged; their skill also being weak though the tooles were good, but of 30. or 40. I have scarce any left. But we must endeavour to get a Magazine for them of all manner of Tooles, &c. They had Sawyers

yers at work last winter, and will have more this winter (I hope) for they saw very good board and planks, and could I be amongst them oftner, they would both attend it better, and doe things more orderly.

They are willing to follow my advice in any reasonable thing : onely I am confident of what you write, they must not be bent too hard at first, and I find not many that do so duly consider that point as your self; but because they be not in all points of labour as the *English* be, think all is too little or no purpose. Its hard to look upon the day of small things with patience enough. I finde it absolutely necessary to carry on civility with Religion: and that maketh me have many thoughts that the way to doe it to the purpose, is to live among them in a place distant from the *English*, for many reasons; and bring them to co-habitation, Government, Arts, and trades: but this is yet too costly an enterprize for *New-England*, that hath expended it self so far in laying the foundation of a Common-weale in this wilderness.

For their Schooling, a Gentleman in *London* (whose name I could never learn) did give ten pounds towards it the last yeare, which I thus disposed of; five pounds I gave to a grave woman in *Cambridge*, who taught the Indian children last yeare; And God so blessed her labours, that they came on very prettily. The other five pounds I gave to the School-master of *Dorchester*, and thither the Children of those Indians that lived thereabout went, with a like good successe, if not better, because the children were bigger and more capable. This 10. l. bill Captain *Harding* paid here, and was to take it at *London*: but I heare nothing from him, no do I know whether the Gentleman will continue his gift: I feare for want of meanes both these Schooles will fall; and the Children like to lose all that they have gotten the first yeare, which is a work had need be closely followed: because they are to learn our language as well as to read; onely I take my constant course of catechising them every Lecture day, and I thank the Lord, they are (many of them) very ready in their answers in the principles of Religion. And in that exercise I endeavour also to use them to good manners.

Some of *Sudbury* Indians, some of *Concord* Indians, some of *Messick* Indians, and some of *Dedham* Indians are ingenious, and pray

pray unto God, and sometimes come to the place where I teach to heare the word. *Linn* Indians are all naught save one, who sometimes commeth to heare the word, and telleth me that hee prayeth to God: and the reason why they are bad is, partly and principally because their *Sachim* is naught, and careth not to pray unto God: But I am overwearisome unto you, and therefore will go no further at this time; onely this one thing more, where-as it hath pleased you to allow 40. s. to the payment of a man who should direct the Indians about their labour, and in planting of Orchards; I shall be so bold as to appoint such as have deserved it to call for it, and it shall be employed God willing to their best furtherance as neer as I can. And thus desiring God, &c. I remaine.

Bad Governour have an evill influence upon the peop^l,

Roxbury this 13. of
the 9. 1649.

Yours to be commanded any thing in
Christ *Jesus* John Eliot.

Another Letter Courtcoms Reader dated in February last, I received also from this our Indian Evangelist (if I may so terme him) and because it is replenished with many pithy questions of the Indians, which imply a further progresse in knowledge; and sundry other considerable passages worthy observation, and very delightfull to a Christian spirit, I thought it my duty to publish it to the world, that so it might be a meanes to stir up all that are faithfull in Christ *Jesus* by prayer and otherwise to help forward this precious work begun, so much conducing to the glory of God, and the good of men. His Letter followeth.

Much respected and longed for in the Lord,

W^Ere you not about the Lords businesse, an Instrument in his hand to manage some speciall affaires wherein his glory is much concerned, your long absence could not but be embittered with manifold troubles to your own spirit, as it is like to be with losses and inconveniencies to your outward estate; but I trust the Lord will have a speciall regard to all, &c. I perceive others to be silent in giving you information about the progresse of the Lords work amongst the poor Indians, and therefore I thought it necessary to do it, knowing it will add to your comfort to heare that the Lord is still at worke, but I have done it more largely already

* These Letters and Packengers are not yet come into England.

dy in Letters by Mr. *Usher*, by way of *Maligo*, as also by Mr. *Bracker* of *Braintree*, by the way of *Virginia*, in Letters both to your self, and also to Mr. *Pelham*; &c. I only write now by this Ship, lest it coming in before the other Ships, you should receive some discouragement concerning the work, as if it were sunk in the beginning; but blessed be the Lord it is not so, although the progresse is yet small: It is a day of small things, an Embrio which the Lord expecteth should be furthered by the prayers of the Saints and Churches: And therefore I earnestly begg your prayers, that the Lord would thrust forth more Laborers into this Harvest; and because the meanes is exceeding small and inconsiderable for so vast an enterprize as this is: there is the more eminent need of Faith and Prayer, that the Lord himself, by his speciall grace, favour, and providence, would appear in this matter: for the Lord must raigne in these latter dayes, and more eminently, & observably, overtop all Instruments and meanes: And I trust he will mightily appear in this businesse, as in other parts of the world.

They shal ask
the way o^o Sy
on l r c s.

I have intimated in my other Letters, what good hopes I have of sundry of them, and that they begin to enquire after *baptisme* and *Church Ordinances*, and the way of worshipping God as the Churches here do; but I shewing them how incapable they be to be trusted therewith, whilst they live so unfixed, confused, and ungoverned a life, uncivilized and unsubdued to labor and order; they begin now to enquire after such things. And to that end, I have propounded to them that a fit place be found out for Cohabitation, wherewith they may subsist by labor, and settle themselves in such a way: And then they may have a Church, and all the Ordinances of Christ amongst them. These and other things tending that way, I have propounded to them, and they seeme to me to accept them gladly, and the longer they consider, and the more they confer together of them, the more acceptable they are unto them: And I wayting to see how the Lord would carry on this work by the wise and gracious eye & hands of his providence,

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I took this to be one speciall and eminent smile of God, upon the work that he had stirred up, the *Parliament of England* to take it into consideration, and to order the Committee of Lords and

Com-

Commons for forraign Plantations to thinke of some meet way how they might best advance it: And indeed the way you mention in your Letter which they have taken, (*which I trust is perfected long before this time,*) I conceive to be a way of God, and not only very acceptable to me, but honourable to themselves, and the Nation, to be engaged in so pious and charitable a work, if means may hereby be procured to a thorow carrying on the same.

I have also intimated in my other Letters, and sent word again in this, what manner of * provisions of all sorts will be necessary to be sent over, and that special care be had that the tooles for labour of all sorts may be of a good temper and well made; otherwise they will be discourag'd; &c. the particulars as well for Phisick and Surgery, as for Cloathing and Instruments for labour of all sorts is inclosed therein: But I will trouble you no further at this time with what I have written in my other Letters, hoping the Lord will bring them to your hands: onely I shall intimate such things as have occurred since the writing of my former Letters.

There is an *Indian* living with Mr. Richard Calicott of *Dorchester*, who was taken in the *Pequott* Warres, though belonging to *Long Island*; this *Indian* is ingenious, can read; and I taught him to write, which he quickly learnt, though I know not what use he now maketh of it: He was the first that I made use of to teach me words, and to be my Interpreter. Now of late, the Lord hath stirred up his heart to joyn unto the Church at *Dorchester*, and this day I am going to the Elders meeting, to the examination and Tryall of this young man, in preparation for his admission into the Church.

Likewise since I purposed to write to you of these matters, I have taken care to note such Questions as they propound, and I shall here set down such as have been propounded by them since my last Letters: For by them you may guesse at the progresse they make in knowledge.

Questions.

VVhy have not beasts a soul as man hath, seeing they have love,
anger, &c. as man hath?

The dwelling of the spirit in us is mysterious.

How is the spirit of God in us? and where is it principally present?
Why doth God punish in hell for ever? man doth not so, but after a
time lets them out of prison again. And if they repent in hell,
why will not God let them out again?

What is Faith?

Whether do you think I have Faith?

a A choice spirit looks after his prayers.

a How shall I know when God accepts my prayers?

How doth Christ make peace betwixt God and man? And what
is the meaning of that point?

Why did the Jewes give the Watchmen money to tell a lye?

If I heare Gods Word when I am young, and do not believe, but
when I am old I believe: what will God say?

b See Eccles.
5. 7.

In wicked dreames doth the soule sin? b

Doth the soule in Heaven know things done here on earth?

Doth the soule in Heaven remember what it did here on earth
before he dyed?

Who first gave Lawes to men?

What is Law?

c A soft and serious spiri-
red Christian
eyes his
thoughts,

If my heart be full of evil thoughts, c and I repent and pray, and a
few houres after it is full again, and I repent and pray again;
and if after this it be full of evil thoughts again, what will
God say?

Why did the earth shake at Christs Resurrection?

What meaneth this, That God will not hold him guiltlesse that
taketh his name in vaine?

What force of wicked men is lawfull, and what is not?

What if a Minister weare long hayre, as some other men do,
what will God say?

d Forced war-
riages scrupled
by Indians.

If a man will make his Daughter marry a man whom she doth
not love, what will God say? d

Why

Why doth Christ compare the Kingdom of heaven to a net?
Why doth God so hate them that teach others to commit sin?

SIR,

I Am now streightned in time, and must
hasten away my Letters: I can proceed
no further at present, and therefore with
earnest desires of your Prayers, I commit
you to the gracious protection of the Lord,
who hath hitherto helped, and will never
faile those that trust in him.

Roxbury this
2. of the 12.
1648.

Yours in any service
I can in Jesus
Christ

John Eliot.

APPENDIX TO THE foregoing Letters, holding forth Conjectures, Observations, and Apply- cations of them.



*He works of the Lord are great, sought out of all
them that love them, Psal. 111. 3.* The word which we render, *sought
out*, hath a mighty *Emphasis* in it. It is a
word used sometimes to Denote the *Elabo-
rate care of digging and searching into
mines.* And sometimes its made use of to
expresse the *accurate labors of those who*

comment upon Writings. Indeed there is a *golden mine* in every work
of God; and the foregoing Letters to a gracious eye, are as a disco-
very of a far more precious *mine* in *America*, then those *Gold* and
Silver ones of *India*: For they bring tidings of the *unsearchable
riches of Christ* revealed unto poor soules in those parts.

Or if thou wilt (Reader) thou mayest eye *this work of God* as a
full *text*: affording matter, both for *Theoretick*, and *practick*
conclusions.

I must professe for my self, I could not passe over so rich a mine
without diging: nor let passe so full a *text* (as this work of God in
America) without some short comment: which the request of the
worthy Publisher of these precious papers, hath prevailed with me
to affix, and publish as an Appendix.

The palpable and present acts of providence, doe more
then hint the approach of Jesus Christ: And the Gene-
rall consent of many judicious, and godly Divines, doth induce
considering minds to beleieve, that the conversion of the Jewes is at
hand. Its the expectation of some of the wisest Jewes now living,
that about the year 1650. *Either we Christians shall be Mosaick, or
else that themselves Jewes shall be Christians.* The serious conside-
ration of the preceding Letters, induceth me to think, that there
may be at least a remnant of the *Generation of Jacob* in *America*,
(peradventure

(peradventure some of the 10. Tribes dispersions.) And that those sometimes poor, now precious *Indians* (mentioned in those Letters) may be as the first fruits of the glorious harvest, of *Israels redemption*. The observation is not to be slighted (though the observer * modestly said it was more cheerfull then deep) that the first Text out of which Mr. Eliot preached, was about the dry bones, Ezek. 37. 9. 10. *That by prophesying to the wind, the Wind came and the dry bones lived*: It may be there is not much weight in the observation, that the word which the *Indians* use for wind, is *Wan-bon*: and that an *Indian* of that name is, and hath been very sedulous for their conversion: Yet to me there is ground for a very weighty thought; that, that portion of Scripture should be first of all opened to them, which clearly foretold the conversion of *Israel*, i. e. The 10. Tribes universally understood, and peculiarly meant by the name or notion of *Israel*, when distinct from *Judah*, as in that prophesy it is) Why may we not at least conjecture, that God by a special finger pointed out that text to be first opened, which immediately concerned the persons to whom it was preached: Especially, if (as some credibly affirme) that the *Jewes of the Netherlands* (being intreated thereunto) inform that after much inquiry they found some of the ten Tribes to be in *America*. When our Lord came to *Nazaret*, and standing up to read: Its said there was delivered unto him the book of *Isaius*, and he opened the book, and found it written, *The spirit of the Lord is upon me, &c.* The bringing of that Scripture to our Lords hands so providentially, was a hint (at least) that the present hearers were in an eminent manner concerned in that prophesie. What ever maybe in this observation (which I humbly offer to the searching thoughts of judicious persons) I am much inclined to conjecture, that there is a sprinkling at least of *Abrahams seed* in these parts, The reasons of my inclination hereunto are these.

1. They have (at least) a traditionall knowledge of God, as the maker of heaven and earth. Its true, they talk of other Gods; but yet they hold that the chief God is he, who made all things. Which agnition of God, was peculiar to the *Jewes*, in opposition to the *Gentiles*: Hence it was, that when they were Captives in *Babylon*: this was that *Chara-El*, by which they were taught to distinguish the true God (which the *Gentiles* knew not) that he was the Maker of all things, Jer. 10. 16.

2. What

Mr. Sheph-
herd in the
clear Sun-
shine, &
pag. 33.

2. What ever they attribute unto others, this they peculiarly attribute unto this God, viz. that all things both good and evil, are managed by his Providence, and if they doe but hurt themselves, they say tis a note of Gods displeasure: Hence

3. Before ever any of them received any instruction from our English, by tradition they were taught, and did upon observation of a bad year, or other ill successe, meet and weep as unto God; acknowledging it to be his hand of displeasure upon them: And on the other side, upon a good year, or good successe in any business, as of War, &c. they used to meet and make a kind of acknowledgement of thanks to God for it.

4. It is very observable; that they are carefull to preserve the memory of their Families, mentioning Duckles, Grand-Fathers, and Grand-mothers, &c. and much studying the advancing of their houses and kindred: A thing which hath a great tang of, and affinity to the Jewes care of preserving the memoriall of their Tribes.

5. Those of them who have been wrought upon, tell of some face of Religion, Wisdom, and manners which long agoe their Ancestors had, but that it was lost.

6. (To omit other grounds of this conjecture.) The better and more sober sort of them, delight much to expresse themselves in parables. * A thing peculiar to the Jewes, as those who read their writings, or consider Christs manner of expressing himself, will easily see.

These and the like considerations prevaile with me to entertain (at least) a Conjecture, that these Indians in America, may be Jewes (especially of the ten Tribes.) And therefore to hope that the work of Christ among them; may be as a preparatory to his own appearing.

If these reasons prevaile not with thee (Reader) to give quarter to my conjecture yet I cannot but perswade my self, that the former Letters soberly & duly weighed, will cause thee to subscribe with me to this conclusion, that, the work of God among the Indians in America, is glorious, and to be admired by all those, who look after and rejoyce in the appearance of our Lord Jesus, Surely the Sun of Righteousnesse is risen, with healing vertue under his wings, upon those poor hearts, who sate in darknesse, and the shadow of death. And these

these godly persons who fled into *America* for shelter from *Prelaticall persecution*, doe now appeare to be carried there by a sacred and sweet providence of Christ, to make known his name to those poor soules, who have been *Captives to Satan* these many Ages. The Christians when scattered abroad, went to and fro preaching the word. And I wish from my soul, that all these *Ministers of the Dispersion* (as I may call them) in *New-England*; would stirre up themselves to this work of the Lord, which (now it seems) he intended in his carrying of them thither. Surely these tydings as they are *grounds of rejoycing* to others a far off; so they should be much more *incomragements of putting to the band* of such as are there unto this harvest of the Lord. And so much the rather, because the Gospel in its advancement amongst these *Western Indians*, appears to be *not in word only* (as it was by the *Spaniards* among their Indians) *but also in power, and in the Holy Ghost, and in much assurance*: Doe not these true reports shew *what manner of entrance the Gospel hath among them; and how they turn unto God from Idols* (from their *pan-waves*) to serve the living and true God, and to look for his sonne from Heaven; * &c.

(Reader) I intreat thee to beare with me, if in *Commenting upon this work of God*, I offer a few notes to declare that in truth this work of God is not only in the *Letter*, but in the *Spirit* and power of the *Gospel*. These things I note (and pray doe thou) to this purpose.

1. The questions which are moved by the Indians comming and come in, are such as are of great and weighty concernment; And such as indeed evince a more then common working of the spirit by the word on them. Such are those that concerne *spirituall joyning in prayer*, and a *knowledge of Gods acceptation thereof*. Those questions also that relate to the *warrying of the godly with the wicked*: (much like that of the *Corinthians* to Paul, 1 Cor. 7. and 2 Cor. 8.) and those that concern the *evill of thoughts and dreames*, &c. See and consider the Questions.

2. The full casting off their *Pan-waves*; and not seeking to them: Although they much idolized them, and albeit they know not as yet, any meanes of help when sick, but them.

3. Their sweet and affectionate melting under the word of grace: and their exceeding hungry and thirsting after the enjoyment

1 Thes. 1.

See the *Womans speech*
pag. 7.

Observation.

Vide pag. 27.

joyment thereof. Together with enquiry after *Syon*, and their great joy they declare in their hopes thereof.

4. Lastly, and especially the real and undeniable evidences of the work of grace in power upon some particular persons mentioned: and particular that of the *woman* in whom I cannot but note these things

pag. 6, 7.

1. Her desire to live by the ordinance of the word, although with great trouble.

2. Her Exemplariness of life, after the Lord did work upon her.

3. Her resolutions to love God, *though he made her sick*. Oh! *could she love God, except he loved her first?*

4. Her belief that God was well pleased with her in Christ, and hereupon her willingness to dye, in assurance of going to Heaven.

5. Her care of her Children upon her first knowing of God: and her charging them not to live with their kindred, pressing it chiefly with this, that *they sinned not*; and that they *committed sin*, and *were not punished*: Oh holy and high attainment! to see an *evil* in *sinning* and *not being punished*. This was the great evil threatened. *Hosea 9. 14.*

Application.

What doe all these things declare? but this: That Christ hath made the *day of his power* to arise upon those poor soules: In making them *a willing people*: And what improvement should we make of this comment upon the work of the Lord, if not this or the like;

First, To study and search into the works of the Lord, to see how he counterplots the enemy in his designs: In making the late Bishop persecuting of the Godly tend to the promoting of the Gospel.

Secondly, To take heed of despising the *day of small things*. It being Gods way to lay most glorious workes upon little and despicable foundations: And to advance the Treasury of the Gospel in earthen vessels, even to the ends of the Earth,

Thirdly, To be ashamed of, and bewaile our want of affection to, and estimation of that glorious Gospel, and those great things of Christ: which these poor Heathens upon the little Glymmerrings and taste so exceedingly value and improve.

Fourthly,

Fourthly : Dorth not the observation of the preceeding reports, clearly confirme the *Doctrin of the Sabbath*, and the *practise of prayer* : Oh tremble ye *Sabbath-lighters*, and *duty-dispersers*, Christ hath witness against you in *America* ! Be ashamed ye pretended-*Men* and *fathers* in Christ for comming short of *Babes and Children* ! In truth the very light of Nature will condemne you. Prayer in all ages (and that not mentall, bur verball, and expresse) hath been that by which the *Deity* hath been *agnized* and worshipped. The converted *Heathens* in *New-Eng* and goe beyond you, O ye *Apostate Christians* in *England* !

Lastly, be encouraged to put to your helping hand unto the work of the Lord. And to that end,

1. *Arise ye heads of our Tribes in Old England*, and extend your help to further Christs labourers in *N.-England*. Rather steal from your sleep an houre, then suffer that good Ordinance to lye asleep so long ; which if drawn into an Act, will exceedingly further this blessed work. Surely if you were petitioned to in the name of Christ, and his Gospel, to give money out of your own purse to exalt him in furthering it. Durst you deny it ? How much lesse can you deny the passing of an Act to enable some to receive and dispose what others would gladly give. The work is so clear, that you need not many houres to debate it : And I hope you are so willing that I shall not need more words to presse it, only let me add this that as Ministers, so Statists do finde personall examples, the most powerfull motives to practick doctrines.

2. *Rouze up your selves my Brethren ; ye Preachers of the Gospel*, this work concernes you. Contrive and plot, preach for, and presse the advancement hereof. Its cleare you may do much: Let not this be your condemnation, that you did nothing.

3. *Come forth ye Masters of money*, part with your Gold to promote the Gospel ; Let the gift of God in temporal things make way, for the Indians receipt of spiritualls. If you give any thing yearly, remember Christ will be your *Pensioner*. If you give any thing into *banke*, Christ will keep *account* thereof, and reward it. You hear of what things are necessary in order to the advancement of that one thing necessary. Rest assured of this, what ever you give will be well and wisely improved. And as far as the Gospel is mediately advanced by your money, be sure you will be remembered.

But to winde up all, *Fal down O all ye who love the Lord Iesus: & bow
your knees to his father & yours in his name, to prosper the progresse made
of the Gospel among the Indians in N-England.* Pray that an effectuall
door may be opened there. Remember Mr. Eliot. Forget not
Mr. Mayhew, and all other that labour in the work. Pray for them
that Christs work may prosper in their hands. Christ calls upon you
by these Letters, and saith. *The harvest is great, but the Labourers
are few, pray ye therefore the Lord of the harvest to send forth Labour-
ers into his vineyard.* If you thus heare Christ, and obey his voice,
you shall accomplish the end of this Appendix, and exceedingly
rejoyce the heart of the Author thereof, who is

*An unworthy Labourer in Christs
work here, and an ardent desirer of
further progresse thereof in New-
England.*

J. D.



F J N J S.



